

AN EASY GUIDE
TO
HAJJ AND UMRAH

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WELCOME TO THE GUESTS OF ALLAH

1. The best advice that we can give to the guests of Allah is to follow the Noble Book of Allah (the Quran) and the authentic *Sunnah* of His Messenger Muhammad(SM) in all the rituals of *Hajj* and *Umrah*. Allah says:

“O you who believe! Obey Allah and obey the Messenger and make not vain your deeds!”(47:33).

Hypocrisy in one's intentions of performing *Hajj* and *Umrah* is strictly prohibited. The Prophet(SM) warned against a person who performs some good deed with the intention of showing off. We advise the person who intends to perform *Hajj* to repent sincerely of all sins, and to spend on the *Hajj* and *Umrah* from his lawful earnings. He should purify his intention to perform *Hajj* or *Umrah* solely to seek the pleasure of Allah.

Following the Prophet(SM) in Acts of Worship is Mandatory

2. When the Prophet(SM) set out to perform *Hajj*, he was joined by no less than one hundred thousand Muslims who wanted to perform Hajj with him. As he started, he said to them:

“Take (learn) your rituals from me” (Muslim)

Therefore, we must follow the Prophet(SM)'s example if we wish to perform *Hajj* properly. Allah wants us to conduct this act of worship in the way shown to us by the Prophet(SM). The Prophet(SM)'s wife 'Aishah narrated that the Prophet(SM) said:

“Anyone who introduces into this matter of ours (i.e. the Islamic religion) something that is not from it, then he shall have it (the deed) rejected” (Al-Bukhari, Muslim, Abu Dawud, Ibn Majah and Ahmad)

THINGS TO CONSIDER BEFORE PERFORMING HAJJ

Al-Hajj Al-Mabrur

3. This is the blessed *Hajj* that is performed with the intention of seeking Allah's Pleasure only. It is performed in accordance with the Prophet(SM)'s tradition without committing sins and thus acceptable to Allah. The Prophet(SM) said:

“Whoever performs Hajj for Allah's pleasure and does not have sexual relations (with his wife), and does not do evil or sins, then he will return (after Hajj) free from all sins as if he were born anew.” (Al-Bukhari).

Hajj is an Enjoined Duty

4. *Hajj* is the fifth pillar of Islam. Allah says:

“Hajj to the House (Ka'bah) is a duty that mankind owes to Allah those who can afford the journey. And whoever disbelieves (i.e. denies Hajj), then Allah stands not in need of any of His creatures” (3:97)

The Prophet(SM) also said:

“Islam is established upon five (pillars): The declaration that none has the right to be worshipped but Allah and Muhammad(SM) is the Messenger of Allah; to establish the prayer (five times daily); to pay the Zakah (obligatory charity); to perform Hajj to the House (the Ka’bah); and to fast (the month of) Ramadhan “(Al-Bukhari and Muslim).

Conditions that Make Hajj Obligatory

5. Hajj is obligatory upon a person who is sane and has attained the age of puberty. Also, he must be able to afford and undertake the journey. The ability, according to Muslim scholars, is both financial and physical, The person should be able to provide food and transport for himself during he Hajj.

Traveling of a Woman With Her Mahram is a Condition for Hajj and Umrah

6. A woman should not travel except when she has *Mahram* with her. Besides the husband, a *Mahram* is any male relative whom a woman is forbidden to marry (i.e her son, her father, her brother etc). The Prophet(SM) said:

“A woman should not travel except with a Mahram (male relative)” (Al-Bukhari and Muslim).

Concession for Women during Hajj and Umrah

7. A woman in her menstruation period at the time of *Hajj*, may do all the duties of *Hajj* except the *Tawaf*. (Circumambulating around the *Ka’bah*).

Hajj Season

8. The months of *Hajj* are *Shawwal*, *Thul-Qa’dah* and the first ten days of *Thul-Hijjah*.

BEGINNING THE JOURNEY

Supplication at the Start of the Journey

9. While setting out on a journey, one should say “*Allah Akbar*” (Allah is Most Great) three times, and then say the following supplication:

“Subhanal-lathi sakh-khara lana hatha wa ma kunna lahu muqrinin. Wa inna ila Rabbina lamun-qalibun. Allahumma inna nas’aluka fi safarina hathal-birra wat-taqwa wa minal – ‘amali ma tardha. Allahumma hawwin ‘alayna safarana hatha watwi anna bu dahu. Allahumma Antas-Sahibu fis-safari wal-khalifatu fil-ahli. Allahmumma inni a uthu bika min wa ‘tha is safari’ wa kabatil-manthari, wa su’ilmunqalabi, fil-mali wal-ahli.”

[Glory is to Him Who has provided this (transport) for us though we could never have had it by our efforts. Surely unto our Lord we are returning. O Allah ! I ask You on this journey of ours for goodness and piety, and for works that are pleasing to You. O Allah! Lighten this journey of ours, and make its distance easy for us. O Allah! You are our Companion on the road and the One in Whose care we leave our family. O Allah I seek refuge in You from this journey’s hardships’ and from the wicked sights in store and from finding my family and property in misfortune upon returning.]

Shorten Prayers during Travel

10. A traveler is strongly recommended to shorten his *Thuhr*, *'Asr* and *'Isha* prayers to two *Rak'ahs* each.

Etiquette of the Hajj Journey

11. Followings activities are to be done before the start of Hajj journey:

- a. The pilgrim should intend his/her hajj and Umrah for the approval of Allah, seeking nearness to Him, and not for worldly reasons, pride or position, or obtaining a title or reputation.
- b. It is desirable for the traveler to first write his will and state what he owes and what is owed to him. He should return any trusts in his possession to their owners or else obtain their permission to retain them, for our lives are in the Hand of Allah.
- c. One should repent from sins and disobedience to Allah, regretting what was past and determining not to return to such sins again.
- d. He must return any properly taken unjustly if he had done so, and compensate people for wrongs done to them. If unable, he must ask them for their forgiveness.
- e. For hajj or Umrah one must use halal wealth because Allah is pure and accepts only what is pure.
- f. One should avoid all kinds of wrongdoing. He should not harm anyone by his tongue or his hand. He should not push and crowd other pilgrims in a way that will harm them. He should neither backbite others nor spread gossip; nor should he argue with his companions or others except in a good way. He should not lie or say things about Allah of which he has no knowledge.
- g. The pilgrim should learn and understand the rulings pertaining to Hajj and Umrah.
- h. The traveler should be attentive to all his duties, the greatest of which is prayer at its proper time in congregation. He should increase his good deeds such as reciting the Qur'an, remembering and mentioning Allah, supplication, kindness to people through word and deed, helping those in need, giving sadaqah to the poor, ordering what is right and forbidding what is wrong.
- j. It is recommended that the traveler do his best choose righteous companions.
- k. The traveler should have good morals and manners with people, including patience and forgiveness, gentleness and kindness, forbearance, modesty, generosity, justice, mercy, trustworthiness, truthfulness, loyalty, piety, etc.
- l. It is desirable that the traveler advise his family to be conscious of Allah, for that is what Allah has instructed the former and later peoples.
- m. It is desirable that the traveler recites regularly the supplications and words taught by the Prophet(SM), among them the supplications when setting out and when boarding the means of transport.

RITUALS OF HAJJ

Essential Duties that Cannot be Compensated for

12. There are four such duties in *Hajj*, which are given the category of *Rukn* (or pillar). This means that if one does not fulfill them, his *Hajj* is incomplete and thus not accepted. There is no way one can compensate for abandoning any of them. These are assuming *Ihram*, the attendance at 'Arafat, the *Tawaf Al-Ifadah* and *Sa'y*. All of these will be explained in this section.

Things Which Invalidate Hajj

13. *Hajj* is not invalidated except through sexual intercourse during *Ihram*. Also, if one does not attend at 'Arafat on the 9th of *Thul-Hijjah*, he is not considered a *Hajj* pilgrim.

VARIOUS METHODS OF PERFORMING HAJJ

14. The *Hajj* and the *Umrah* are two separate duties, which may be offered separately or together. There are three methods of performing *Hajj*. The situation of each individual will determine which type of *Hajj* he should perform. These three methods are described as follows:

Hajj At-Tamattu

15. The *Tamattu* method is the one that was preferred and recommended by the Prophet(SM). It involves performing 'Umrah, removing one's *Ihram* after 'Umrah and then re-entering *Ihram* on 8th of *Thul Hijjah* for *Hajj*. Normally people of Bangladesh performs this type of Hajj.

Hajj Al-Qiran

16. This is when one performs *Umrah* and then *Hajj* in the same state of *Ihram* without a break between them. From the *Miqat* (location where one begins his *Ihram* for *Hajj* or *Umrah*) the person makes intention for *Hajj* and *Umrah* combined when assuming *Ihram*.

Hajj Al-Ifrad

17. This is when one enters the state of *Ihram* at the point of *Miqat* to do the *Hajj* only. No *Umrah* is required because the person has intention for performing only the *Hajj*. This is the only method available to those who live in Makkah.

[**Note:** These last two methods (*Qiran* and *Ifrad*) are only for those who bring a *Hadyi* (sacrificial animal) with them for *Hajj*. All others who do not bring *Hadyi*, should perform *Hajj At-Tamattu* ' (the first method). It is also important to note here that the slaughtering of a sacrificial animal is obligatory on those who perform *Hajj At-Tamattu* and *Hajj Al-Qiran*. Those performing *Hajj al-Ifrad* are not required to slaughter a sacrificial animal, but it is recommended for them to do so.]

IHRAM

Ihram is the First of the Rites of Hajj and Umrah

18. It means the intention (niyyah) to enter the state of consecration for Hajj or Umrah. The time for performance of Umrah is any time throughout the years. The time for Hajj is during the Hajj months, which are Shawwal, Dhul-Qadah and the first ten days of Dhul-hijjah. The duties of Hajj and Umrah being with ihram at the meeqaat (a point some distance from Makkah beyond which a pilgrim may not pass without ihram). When someone intending Hajj or Umrah reached the meeqaat on land by car or other transport, he should make ghusl (a complete bath) and uses scent if it is easy for him, but there is no sin upon him if he does not bathe. Then he wears two clean white ihram garments-one wrapped around his waist and the other over his shoulders. There is no particular dress for a woman in ihram, but she wears whatever clothing adequately covers her body of any color, as long as it is not conspicuously decorative.

19. Next it is preferable for the person who has assumed *Ihram* clothing to pray (either an obligatory prayer or a non-obligatory two *Rak'ah* prayer). Then he should declare his intention of *Umrah* and/or *Hajj*. If he is doing *Hajj At-Tamattu* he should say:

"Labbayka Umrah." (Meaning: Here I am for *Umrah*.) If he is doing *Hajj Al-Ifrad* he should say: *Labbayka Hajjan.*" (Meaning: Here I am for *Hajj*.) If he is doing *Hajj Al-Qiran* he should say: *Labbayka Umratan wa Hajjan.*" (Meaning: Here I am for *Umrah* and *Hajj*.) Or as per applicability he may say *"Labbayk Allahhumma Hajjan or Umratan"* or both.

With these words he has begun the talbiyah, announcing that he is now in the state of ihram. When the pilgrim comes by sea or by air, it has become customary for the captain or a crew member to announce approach to the meeqaat so that the pilgrims among the passengers can prepare themselves for ihram. Then when they reach the meeqaat, they begin the talbiyah for Hajj or Umrah. It is allowable for the pilgrim to put on his ihram garments at home in his own country and begin the rites of Hajj or Umrah in the ship or plane with pronunciation of the talbiyah upon reaching the meeqaat. *Men recite the talbiyah in a loud voice, and women quietly to themselves.*

"Labbayk-Allahumma labbayk. Labbayka la shareeka laka labbayk. Innal-hamda wan-ni mata laka wal-mulk. La shareeka lak."

(I respond [in obedience] to You, O Allah, I respond. I respond-no partner is there to you I respond. All praise and favor is yours, and sovereignty. There is no partner to you.)

Before Ihram

20. Before ihram it is recommended to do the following:

- a. Trim the nails and mustache, remove underarm and pubic hair.
- b. Wash the entire body when it can be done easily. But there is no blame if one does not bathe.

The aforementioned is from the Sunnah and applies to both men and women.

- c. The man removes all of his regular (stitched) clothing and puts on the ihram garments.

d. The woman removes her fitted face mask niqab. She can cover her face from non-mahram men by letting down a part of her headcover (khimar) over it, and there is no problem if the cloth touches her face.

e. After bathing, the man perfumes his body, but not his ihram garments. The woman uses only a faint scent that will not be noticeable.

[**Note:** "There is no particular prayer specified in the Sunnah for assuming ihram"]

f. Upon completion of that mentioned above, the pilgrim makes the intention to complete the Hajj or Umrah, and by doing so he/she has entered the state of ihram even without having pronounced anything out loud. If one intends ihram immediately after an obligatory prayer it is good. Or he can pray two rakahs as the Sunnah after wudhu. If one is performing Hajj or Umrah on behalf of someone else, he makes that intention at the time of ihram, and may say, "Labbayk for so-and-so"

21. **When to Recite the Talbiyah.** During Umrah: from the moment of ihram until the beginning of tawaf. During Hajj: from the moment of ihram until the stoning the large pillar (jamrah) on the morning of Eid.

The Meeqats for Ihram

22. The Prophet(SM) specified five points for entering ihram for those intending Hajj or Umrah. These are:

a. **Dhul-Hulayfah.** The meeqat for those coming from Madinah. Today it is called "Abyar Ali", and is 450 kilometers from Makkah al-Mukarramah.

b. **Al-Juhfah.** the meeqat for those coming from or through Syria, Jordan northern Hijaz, North Africa and Egypt. It is near the town of Rabigh, 183 kilometers from Makkah, from which people nowadays enter ihram.

c. **Qarn al-Manazil.** The meeqat for those coming from or through Najd (eastern Arabia), It is now called "as-Sayl al Kabeer" and lies 75 kilometers from Makkah.

d. **Yalamlam.** The meeqat for those coming from Yemen and farther south. Today, people assume ihram from as-Sadiyah, which is 92 kilometers from Makkah.

e. **Dhatu Irq.** The meeqat for those coming from the direction of Iraq, which is 94 kilometers from Makkah al-Mukarramah.

23. It is obligatory for everyone intending hajj or Umrah to assume ihram before entering the area beyond these points. Any who knowingly pass through without ihram must return to the meeqat for ihram, Otherwise the violation requires the slaughter of a sheep in Makkah for distribution to the poor. Concerning meeqats, the Prophet(SM) said:

"They are for those who come from them and those from beyond them who intend Hajj and Umrah". (Al-Bukhari and Muslim)

Residents of Makkah assume ihram for hajj from Makkah itself, but for umrah they must go to an area outside the borders of the haram sanctuary, the nearest of which is at-Taneem. Those who live inside the meeqat area, for example, in Jeddah, Masturah, Badr, Bahram, Umm Salam or ash-Shara'i, assume ihram from their homes. For them, their place of residence is the meeqat.

Jeddah is not a Miqat for Incoming Pilgrims

24. Shaikh Abdul- Aziz bin Abdullah bin Baz (the late Grand Mufti and president of the Senior Scholars Research and Rulings, Saudi Arabia) has disproved the false claims of those who claim that the city of Jeddah can be considered as *miqat*.

Ihram for Air Passengers

25. A person traveling buy air for '*Umrah* or *Hajj* may assume *Ihram* during his flight when he determines that his plane is approaching the designated *Miqat*, Such a person who travel air should take a shower (*Ghusl*) before boarding their flight, It is appropriate to mention here that taking a *Ghusl* for *Ihram* is a recommended act and not an obligatory . He may then declare his intention in his seat, and repeat the recommended phrases upon reaching the point of *Miqat*.

Compensation for Trespassing the Miqat

26. If a person intending to perform *Hajj* or '*Umrah* enters Makkah without having entered into the state of *Ihram* then he has violated the rules of *Ihram*. Such a person is repuired to slaughter a sheep in compensation or go back to the nearest point of *Meeqat* to enter into *Ihram* there.

Clothes of Ihram for Men

27. After performing a *Ghusl* (washing of the entire body) men should put on the two garments of *Ihram*. the *Ihram* garment consists of two pieces of white cloth, of which one is fastened around the waist, while the other is slung loosely over the shoulders, with the head remaining uncovered.

Restricted Garments for Men in Ihram

28. A man may not put any covering on his head. Wearing a shirt, a turban, trousers, a cloak, or leather socks are all prohibited. Wearing clothes that are scented with saffron *Wars* (kinds of perfumes) is also prohibited. Wearing anything with a stitched seen is also not allowed.

Ihram for Women

29. Women should perform *Ghusl* (wash their entire bodies), but they are not to use perfume. They may wear any suitable clothes they have , as long as they do not show their adornments (i.e. their beauty) and over all parts of their body. the basic rule us that women may wear any clothes that conform to the ordinary requirements of Islamic dress codes for women.

Restricted Things for Women in Ihram

30. Women in *Ihram* should not wear gloves on their hands or cover their faces with a face-veil (*Niqab*) or drape (*Burq ah*). However , if male strangers are around for, a woman should conceal her face with her head covering or something similar. Women should not wear clothing that is see – through or skin –tight, especially light colored or thin, there is also no legislation that stipulates women wearing all white garments or green for *Ihram*.

Prohibition of Reciting Takbir Loudly

31. It is not Necessary nor legislated to yell and shout the *Takbir* (saying “*Allahu Akbar*”) The *Talbiyah* or any other words of remembering Allah. These words of remembrance should be said in a moderate tone and not in group unison as collective chants. When the Prophet(SM)’s Companions raised their voices loudly with the chants of Allah’s remembrance, he said to them:

“O people! Take it easy on your selves. for verily, you are not calling upon One (Allah) Who is deaf or absent.” (Al-Bukhari)

Permissible Things in Ihram

32. It is allowed to wear sandals and slippers, carry personal accessories such as a ring, wear a pair of glasses a hearing aid, a wrist watch, a piece of cloth tied round one’s belly, etc. It is allowed for women to remove their head coverings for cleaning (if they are screened from the view of men). Likewise, changing the *Ihram* garments for clean ones, washing the *Ihram* garments and taking a shower in *Ihram* are all permissible. There is no harm in using the shade of an umbrella or the roof of a car. if a man cannot acquire sandals for some reason, he may wear socks or shoes, but these must not come above the ankles, It is allowed to comb, wash and put oil on one’s hair. Applying perfume before entering into the state of *Ihram* and after coming out of *Ihram* is allowed. While in *ihram*, one is allowed to do the following:

- a. Wear a wristwatch, ring, eyeglasses, earphones, belt and sandals below the ankles.
- b. Shade oneself under an umbrella or ceiling, including that of a car or bus.
- c. Carry baggage, mattresses, etc. on his head.
- d. Bandage a wound.
- e. Change one’s garments, as well as cleaning or washing them.
- f. Wash his/her head and body. If any hair should come out unintentionally it is excused.

Additionally, I man covers his head with a cap or cloths out of forgetfulness or ignorance he must remove it as soon as he remembers or knows, and there will be no ransom due from him.

Prohibitions/Restrictions During Ihram

33. Cutting the nails, shaving, cutting or pulling one’s hair out, killing, frightening or assisting in hunting animals, are all forbidden for the pilgrim. Cutting the trees or pulling up the plants and greenery of the *Haram* area is also forbidden, whether a person is in *Ihram* or not. picking up lost or dropped items is also not permissible unless one intends to announce them. Fighting, arguing. Applying perfumes and scents, marriage proposal to woman or sexual contact are all forbidden in *Ihram*. In *Ihram* One must Allah has prohibited , such as stealing, fornication, cursing, lying, etc the person in *Ihram* should guard against injuring the Muslims by deeds or words . the prohibition of these actions apply to men and women alike.

34. Once the pilgrim has entered the state of ihram at the meeqaat, the following is prohibited to him:

- a. Removing hair or cutting the nails. (However, if the hair falls or is pulled out unintentionally or if the hair or nails are cut due to forgetfulness or ignorance of the ruling, it is excused.)
- b. Using perfume or scent on the body or clothing. (What remains on the body from before ihram is excused, but scent in clothing must be washed out.)
- c. Hunting land animals or cooperating in that by chasing or pointing out game within the boundaries of the Haram. This applies to all Muslims, male and female, whether in ihram or not.
- d. Cutting or uprooting any trees or green plants within the Haram boundaries which were not planted by man. This also applies to all Muslims, irrespective of ihram.
- e. Picking up anything dropped or lost in Makkah by anyone unless to assist in finding the owner. Again, the ruling applies to all, with or without ihram.
- f. Marrying, sending a proposal or arranging a marriage for oneself or another, as well as marital intercourse and anything that stimulates desire. The Prophet(SM) said,

“One in ihram must not marry, be wedded or propose.”(Muslim).

- g. A woman during ihram is not permitted to wear gloves or a niqab or burqa (a tightly fitted face mask). When there are unrelated men nearby she covers her face with part of her headcover.
- h. A man in ihram is not permitted to cover his head with the ihram garment or any headgear such as a cap, cloth headcover or turban. If he should do so having forgotten or out of ignorance of the ruling, he should remove it as soon as he is aware of it and no ransom is required from him.
- j. The man is also not allowed to wear garments stitched to fit the body or part of it, such as a gown or robe, a shirt, pants, underwear or shoes. One who cannot obtain a waist wrapper for ihram may wear loose pants and one who cannot find sandals may wear slippers with no ransom required.

PERFORMING ‘UMRAH

Umrah is an Obligation

35. *Umrah* is a duty for those who meet the conditions of ability to perform *Hajj*. Allah says: *“And perform properly (both) Hajj and ‘Umrah for Allah.”* (2:196)

Times for performing Umrah

36. *‘Umrah* may be performed at any time during the year, including the *Hajj* months, namely Shawwal, *Thul-Qadah* and *Thul-Hajjah*. The best time for *‘Umrah*, however, is the month of Ramadhan. The Prophet(SM) said:

“Making ‘Umrah in Ramadhan is equivalent (in reward) to making Hajj- or he said :Making Hajj with me “(Al-Bukhari and Muslim)

Duties of ‘Umrah

37. The ‘Umrah has four duties to be performed. *Ihram, Tawaf, Sa’y* and shaving one’s head or trimming one’s hair. We will describe the details of these rituals now.

ARRIVAL IN MAKKAH

What to Do Upon Entering the Sacred Mosque

38. One should enter the *Masjid* with his right foot first and say the following supplication:

“ Bismillahi was –salatu was salamu ‘ala Rasulillahi. A ‘uthu billahil ‘Athum, wa wajhihil-karim, wa suktanihil qadim, minash-Shaytanir-rajim. Allahum-maftah li abwaba rahmatika.”

(Meaning: With the Name of Allah, and blessing and peace be upon the Messenger of Allah. I seek refuge with Allah the Almighty , and with His Allah the Almighty, and with His Most Noble Face, and His Eternal power against the accursed Satan. O Allah! Open for me the doors of your mercy.)

[Note: Lifting or waving one’s hands to greet the *Ka’bah* from a distance is not recommended.]

Greeting Al-Masjid Al-Haram

39. Offering two *Rak’ahs* as the *Sunnah* of greeting a mosque when you enter it is also legislated for *Masjid Al-Haram*. Upon one’s first entry of *Al-Masjid Al-Haram*, after arrival in Makkah, one should proceed with making his first *Tawaf* (*Tawaf Al-Qudum*). However, any other time that a person enters the *Haram* (sanctuary of the Sacred Mosque), and he is not going to perform any *Tawaf* and payer behind the *Maqam* of *Ibrahim*, he should perform two *Rak’ahs* of prayer before sitting down. The praying of two *Rak’ahs* before sitting is sanctioned for every mosque in the world without exception.

Tawaf of Arrival

40. From the corner of the Black Stone, one makes his intention (in his heart) to do *Tawaf* of seven circuits. One should have ablution before starting the *Tawaf* . As one approaches the Black Stone to begin his first circuit, he should attempt to get near the Black Stone, kiss it and say:

“Bismilliah , Allahu Akbar”

(Meaning: In the Name of Allah, Allah is Most Great).

If the area around the Stone is too crowded, one may merely touch the one with his hand or one may point with his hand towards it, if it is too far away. When starting the *Tawaf* from the Black Stone, the person should say:

” Allahumma imanan bika, wa tasdiqan bi Kitabika, wa wafa–an bi ‘ahadika, wa ittiba’an li sunnati Nabiyyika.”

(Meaning: O Allah ! (I do so) with faith in You, and belief in Your Book, and fulfilling Your covenant, and following the *Sunnah* of Your Prophet(SM)).

41. The person should uncover his right shoulder by placing the *Ihram* garment under his armpit while wrapping the opposite ends over his left shoulder (*Idhtiba*). This practice is for men only and not women. Then he walks in a counter-clockwise movement around the *Ka'bah*, going beyond the semicircle part known as *Hijr Ishmel*. He should walk briskly (*Ramal*) while going around the *Ka'bah* during the first three circuits (also for men only). However, during the last four circuits he should walk at a normal pace. If the call for the prayer (*Athan*) is made, and the obligatory prayer starts, he should make the prayer with the people in congregation and after finishing the prayer he should return to the *Tawaf* and start from where he had stopped.

Kissing and Touching the Black Stone

42. Prophet(SM) Muhammad(SM) would kiss the Black Stone whenever he completed a circuit around the *Ka'bah*. If he could not get close enough, he would touch it or gesture with his hand towards it. Therefore, if one is able to kiss the Black Stone each time he goes around the *Ka'bah*, he should do so. However, if kissing the Black Stone would cause one to push, shove and fight with others due to overcrowding, then one should merely point towards the Stone with his hand while saying: "*Allahu Akbar*" (Allah is Most Great) and keep moving.

Touching the Yemeni Corner

43. Allah's Messenger did not touch anything on the *Ka'bah* as a part of the acts of *Tawaf*, except the Yemeni Corners and the Black Stone. When approaching the Yemeni Corners, one should touch it with right hand and say:

"*Bismillah, Allahu Akbar.*"

(With the Name of Allah, Allah is Most Great).

The Yemeni Corners should not be kissed or waved at, as the Prophet(SM) never performed such acts related to it. If the area around the Yemeni Corners is too crowded, then one should not engage in pushing and shoving to touch it. It is better to continue in *Tawaf* and not seek to touch the Corner in this case.

Supplications while Going around the Ka'bah

44. **There is no particular supplication to say while doing *Tawaf***, but one may recite the Quran, remember Allah, or engage in any supplication he chooses. It is recommended, however, to say the following supplication between the Yemeni Corners and the Black Stone:

"*Rabbana atina fid-dunya hasanatan wa fil-akhirati hasanatan wa qina 'athaban-nar.*"

(Meaning: O Allah! Give us good (blessing) in this world and good in the Hereafter, and protect us from the punishment of the Hell-Fire.)

It is reported that the Prophet(SM) would say this between the Yemeni Corners and the Black Stone during each circuit around the *Ka'bah*.

If a Man touches a Women During Tawaf

45. When a man is performing *Tawaf* in a congested crowd and inadvertently touches the body of a woman, his *Tawaf* and ablution remain intact. Men and women should do their

best not to crowd against or touch members of the opposite sex who are not related to them. However, there is no proof that such touching breaks one's ablution or nullifies one's *Tawaf*.

THE TAWAF OF UMRAH (SUMMARY)

46. When a person intending Umrah reaches Makkah, It is desirable to bathe immediately and then go straight to al-Masjid al-Haram, in which is situated the Ancient House (the Kabah), for the rites of Umrah. And it is acceptable, also, if he does not bathe. He enters al-Masjid al-Haram with his right foot, saying,

"Audhu billahil-atheemi wa bi wajihil-kareemi wa sultani-hil-qadeemi minash-shaytanir-rajeem.....Allahumma aftah lee abwaba rahmatika".

(I seek refuge in Allah, the Supreme, and in His noble countenance and His eternal authority from Satan, the accursed O Allah. Open for me the gates of your mercy). This supplication (duaa) is what is said upon entering any masjid. (Narrated by Abu Dawud-saheeh)

47. He then heads towards the honored Kabah to begin tawaf. It is from the sunnah for a man to bare his right shoulder and arm (idhtib). This is done by passing the upper ihram wrapper under the right armpit and covering the left shoulder with both ends. Then he begins the tawaf of seven circuits, Starting at the Black Stone. It is a sunnah act to kiss the Black Stone if one is able to reach it without harming people by crowding or pushing. And it is sinful to insult, strike or harm any Muslim. When the area is crowded it is sufficient to point to the Black Stone from a distance, saying, "Allahu akbar" without stopping as one passed by it.

[Note: It is not permissible to push others or harm them in any way]

48. *The pilgrim continues to circle the Kabah*, Remembering and mentioning, Allah, asking His forgiveness and supplicating with any du'aa he wishes or reciting the Quran throughout the seven circuits. He should not raise his voice reciting particular supplications, as this disturbs others who are doing tawaf. *As one passes ar-Rukn al-Yamani (the Yemeni Corner)*. He touches it with his hand if he can do so easily. He should not kiss it or wipe his hand over it as some do, contrary to the sunnah of the Prophet(SM). When unable to touch it with his hand, he should continue in his tawaf without pointing to it or saying "Allahu akbar". It is from the sunnah as one performs tawaf to recite between the Yemeni Corner and the Black Stone.

"Rabbana atina fid-dunya hasanatan wa fil-akhirati hasanatan wa qina adhab an-nar."

[Our Lord, give us in this world what is good and in the Hereafter what is good and protect us from the punishment of the Fire]. In this way the tawaf is completed, Beginning each circuit at the Black Stone and ending at it. For men it is sunnah to walk briskly with small steps.

49. Errors Committed in Tawaf.

- a. Starting the *Tawaf* from some point other than site of the Black Stone.
- b. Doing one's *Tawaf* inside the Hijr of Ishmael.[This walled-in section is considered part of the *Ka'bah* itself, thus one must make *Tawaf* around its outside.]

- c. Doing *Ramal* (i.e. taking quick short steps) during all seven circuits. [*Ramal* is to be done only during the first three circuits of the *Tawaf* of Arrival and not during any other circuits of *Tawaf*.
- d. Struggling vehemently to kiss the Black Stone and in this process hitting or pushing people.
- e. Wiping one's hand over the Black Stone, seeking blessing from the Stone.
- f. Touching the four corners of *Ka'bah* or its walls or its covering cloth or its door, and wiping one's hands against them.
- g. Saying specific formulas of supplications reserved for each circuits is also not appropriate.
- h. Raising one's voice above the voice of others in group chants and prayers during *Tawaf*.
- j. Struggling to pray at the *Maqam* of Ibrahim when there is extreme crowding.
- k. Wiping, kissing and rubbing one's body against the *Maqam* of Ibrahim and seeking blessing is not permissible.
- l. Walking with quick, short steps (*Ramal*) during the first three circuits and baring the right shoulder are for men only and not for women.
- m. It is incorrect for a woman to make *Tawaf* showing her adornments (by wearing see-through garments, make-up, lipstick, etc), using perfumes, or not covering properly what the *Shari'ah* requires her to cover before the male strangers.

To offer Two Rak'ahs after the Tawaf

50. After *Tawaf* one should attempt to offer two *Rak'ahs* behind the place known as the *Maqam* of Ibrahim. As one proceeds this place, he should recite the Verse:

" *Wat-takhithu mim-maqami Ibrahima musalla.* "

(And take you (people) the *Maqam* (place) of Ibrahim (Abraham) as a place of prayer) (2:125).

Then one should pray two *Rak'ahs* there reciting first *Surat Al-Fatihah* followed by *Surat Al-Kafirun* (Chapter 109) in the last *Rak'ash* and *Surat Al-Fatihah* followed by *Surat Al-Ikhlash* (Chapter 112) in the last *Rak'ahs*. To offer two *Rak'ahs* in *Hijr* Ishmael afterward is also permissible, if possible. If it is too crowded behind the *Maqam* of Ibrahim, it is acceptable to pray the two *Rak'ahs* at any place inside the Sacred Mosque. To stand beneath the door of the *Ka'bah* to make supplication is also permissible, as long as one does not obstruct the traffic of others or "hang" from the ledge beneath the *Ka'bah's* door as some people do.

Touching the Black Stone Again

51. After praying two *Rak'ahs* behind the *Maqam* of Ibrahim, it is recommended to go back to the Black Stone and kiss it or touch it again if one is able to do it.

Drinking Zamzam Water

52. It is also recommended to drink some Zamzam water after one has completed *Tawaf*

THE SAI OF UMRAH

Sa'y between As-Safa and Al-Marwah

53. After performing *Tawaf* of the *Ka'bah* and offering two *Rak'ahs* of prayer, one should perform *Sa'y* between the hills of *As-Safa* and *Al Marwah*. If one is performing *Hajj Al Ifrad* or *Hajj Al Qiran* this *Sa'y* may be delayed until the *Tawaf* of *Ifadhah* (on the 10th of *Thul-Hijjah*). For one performing *Hajj At Tamattu'* this *Sa'y* must be done after the *Tawaf* of Arrival because it is considered *Sa'y* of '*Umrah*' for them.

How Sa'y is performed

54. One should proceed to the hill of *As-Safa* while saying the following Verse of the *Qur'an*:

*"Innas-Safa wal Marwata min sha' a-irillah, faman hajjal Baita awi tamara fala junaha
'alaihi an yat-tawwafa bihima. Wa man tatawwa'a khairan fa innal-laha Shakirun
'Alim."*

"Verily, *As-Safa* and *Al-Marwah* are among the rites of Allah, so there is no sin upon him who performs the *Hajj* or the '*Umrah*' to walk back and forth between them. And whoever does good voluntarily, then verily Allah is Most Appreciative and All-Knowing." (2:158)

Then the person should say: "*Abda 'u bima bada' –Allahu bihi.*"

(Meaning: I begin with what Allah began with (i, e, *As-Safa*, as mentioned in the Verse.)

Once one has ascended mount *As-Safa*. He should face the *Ka'bah* and say the following three times:

*"La ilaha illallahu, wallahu Akbar. La ilaha illallahu wahdahu la sharika lahu.
Lahul-mulku wa la hul-hamdu, wa Huwa ala kulli shay' in Qadee. la ilaha illallah
wahdahu. Anjaza wadahu wa nasara abdahu, wa hazamal-ahzaba wahdahu."*

[Meaning: None has the right to be worshipped but Allah, and Allah is Most Great. None has the right to be worshipped but Allah. He is alone and has no partner. To Him is the sovereignty and to Him belongs all the praise, and He has power over all things. None has the right to be worshipped but Allah alone. He fulfilled His promise, and aided His servant, and defeated the clans (of disbelievers) by Himself.)

55. Thereafter, the person should make any supplications that he wishes while raising his hands and standing facing the *Ka'bah*. Upon completing his supplications, he should descend from mount *As-Safa* and begin walking towards *Al-Marwah*. At *Al-Marwah* the person should ascend the hill, face the *Ka'bah* and repeat exactly as he did while on mount *As-Safa*. He should continue going back and forth between the two hills a total of seven times. Going from one hill to the other is counted as one trip.

Jogging between the Two Green Lights

56. Between *As-Safa* and *Al-Marwah* are two green lights. Upon reaching the first green light, the person should begin jogging at a brisk pace. He should continue this jogging until he reaches the second green light, where he returns to a normal walking pace, jogging

between the two green lights of *As-Safa* and *Al-Safa* and *Al-Marwah* during the *Sa'y* is recommended for men only and not for women.

Al-Marwah

57. Upon reaching al-Marwah, One faces the Kabah and supplicates as he did at as-safa with any supplications he wishes. He continues walking to the green marker, then runs between the two (men only) and then walks to as-safa. Thus, he has complete two trips-one from as-safa to al-Marwah and another from al-Marwah to as-safa. He continues until he finishes seven trips, ending at al-Marwah. There is no blame upon him/her for completing the *sai* on a wheel chair if overcome by fatigue or illness.

Errors Committed during Sa'y

58. Following errors are normally committed:

- a. When climbing upon *As-Safa* and *Al-Marwah*, some pilgrims face the *Ka'bah* and gesture towards it with their hands while saying "*Allahu Akbar*" (Allah is Most Great). Gesturing towards the *Ka'bah* as one does towards the Black Stone in *Tawaf* is not correct.
- b. Some people raise both their hands to the level of their ears with their palms facing the *Ka'bah* as if they were doing the *Takbir* for *Salah* (prayer). This is also a baseless practice.
- c. Accelerating one's pace throughout the entire distance between *As-Safa* and *Al-Marwah* is not sanctioned except between the two green posts.
- d. Some people believe that it is mandatory to be in a state of purity to perform *Sa'y*. However, this is not the case. Even women who are in their periods of menstruation are allowed to make *Sa'y* as the Prophet(SM) has instructed.
- e. The running of women between the two green markers.
- f. After the completion of *sai*, the man shaves or shortens his hair (shaving is preferable). When shortening the hair, some of it should be cut from every part of the head.
- g. The woman cuts from the length of her hair what is about equal to the width of a finger.

Removing the Ihram

59. After completing *Sa'y* one should come out of the state of *Ihram* by shaving his head or trimming his hair. Women should not shave their heads after *Sa'y*. It is sufficient for them to trim a fingertip's length of their hair. Men who shave or trim their hair heads and not from some places only. If the person is performing *Hajj Al-Qiran* or *Ifrad*, he does not remove his *Ihram* or shave his head after performing *Hajj At-Tamattu'* he has now completed his '*Umrah* and is allowed to do everything that a person out of *Ihram* may do.

8TH OF THUL-HIJJAH –DAY OF AT-TARWIYAH

Satying and praying at Mina

60. One should proceed to Mina on the morning of the 8th of *Thul-Hijjah*. He should leave Makkah after reassuming his Ihram if he is performing *Hajj At-Tamattu'* He follows all of the recommendations for assuming *Ihram* as mentioned previously. He puts back on the two *Ihram* garments and makes his intention for performing *Hajj* from wherever he is staying in Makkah. He should say: "*Labbayk Allahumma Hajjan.*" (I am here at your service o Allah, performing Hajj.) If he is performing *hajj Al-Qiran* or *Al-Ifrad*, he leaves for Mina without any repeating of *Ihram* steps, as he should still be in *Ihram* since his arrival in Makkah. He should recite the *Talbiyah* between Makkah and Mina he will stay the entire day praying the *Thuhr*, *'Asr*, *Maghrib*, *Isha* and *Fajr* prayers at their prescribed times, shortening prayers of four *Rak'ahs* to two. He should not combine these prayers.

61. The rites of hajj begin on the 8th of Dhul-Hijjah, which is called the day of Tawiyah. This day the pilgrim of Tamattu assumes ihram for Hajj in the morning. Before doing so, he does what he did before the ihram for Umrah-bathing using scent, etc. He makes the intention for ihram from wherever he is staying or residing. Those of Qiran and Ifrad are already in ihram. Pilgrims in the state of ihram for Tamattu, Qiran, and Ifrad all set out for mina before noon, and there they pray thuhr, asr, maghrib and Isha. Each prayer is done at its proper time and not combined, but the four rakah prayers are shortened to two. They spend the eve of the 9th of Dhul-Hijjah in Mina and pray fajr there. Anyone staying in Mina before the day of Tarwiyah assumes ihram there on the morning of that day. pray the fajr prayer of the 9th and then wait until the sun rises. After sunrise the pilgrims move on to 'Arafat, calmly and quietly, praising Allah or reciting the Qura'n, and especially, repeating the talbiyah often, as well as "La ilaha ill-Allah. "Allahu akbar "and "Al-hamdulillah".

Note: Sunnah is to reach Before noon. Pray thuhr, asr, maghrib and isha and to spend the night

9TH OF THUL-HIJJAH DAY OF ARAFAT

62. Staying at Arafah is among the pillars of Hajj, without which the hajj is invalid. The Prophet(SM) said, "*The Hajj is Arafah.*" (Narrated by Abu Dawud and at-Tirmidhi-saheeh). The day of Arafah is a most blessed day. Therein multitudes of pilgrims throng to the plain of Arafat where the Muslims will remain until after sunset, On that day Allah boasts of them to His angels. In saheeh Mualim, Aishah (may Allah be pleased with her) reported that the Prophet(SM) that.

"There is no day on which Allah frees as many of His servants from the fire as on the day of Arafah. Indeed, He draws near and then boasts of them to the angles and says. "What do they want?" We ask of Allah His favor and kindness."

Proceeding to 'Arafat

63. When the sun has risen on the 9th of *Thul-Hijjah*, proceed towards, *Arafat* in a dignified manner and without harming your fellow pilgrims. One should repeat the *Talbiyah* as much as possible.

Stopping at Namirah

64. It is recommended to stop at the spot called Namirah, which is located just outside the borders of 'Arafat. There is a mosque at this location now called Masque at this location now called *masjid An-Namirah*, which marks the location. One should rest here until high noon (*Zawwal*) if it is easy. If not, there is no harm if one does not stop at Namirah because it is not obligatory. It also should be noted that Namirah is not considered a part of the plain of 'Arafat that one must enter. A sermon will be given by the *Imam* (Prayer leader) from this

Mosjid at Namirah just before the praying of the *Thuhr* prayer. It is highly recommended to sit and listen to this sermon. Immediately after the sermon, the *Thuhr* and 'Asr prayers are prayed together, combined and shortened to two *Rak'ahs* each.

Staying within the Boundaries of 'Arafat

65. One should make certain that he stays within the boundaries of 'Arafat, because not doing so would invalidate one's *Hajj*. The pilgrim should be inside the borders of 'Arafat and not leave until the sun has set. The people should spend their time at Arafat reciting the praise of Allah the most High, and offering supplications facing the *Qiblah* with upraised hands, as was the practice of Prophet(SM) Mohammad. The best formula of remembrance to say at Arafat is:

"La ilaha illallahu wahdahu la sharika lahu. Lahul-mulku wa lahu-l-hamdu wa Huwa 'ala kulli shay' in Qadeer."

(Meaning: None has the right to be worshipped but Allah. He is Alone and has no partner. To Him is the sovereignty and to Him belongs all the praise, and He has power over all things.)

Besides this, a person may say any their supplications and phrases of Allah remembrance that he wishes.

66. It is a sunnah practice for the pilgrim to stop at Namirah at noon for the *thuhr* and *asr* prayer and to hear the speech (khutbah) if possible. Otherwise, he should enter Arafah and be sure that he is inside its border. There are numerous road signs and posters showing the location of boundaries. The entire plain of Arafah is a standing place. The pilgrim should take care on this great day to make the best use of his/her time in reciting the *talbiyah*, seeking Allah's forgiveness, confirming His unity and praising Him. He should direct himself toward Allah, the Mighty and Majestic, with humility, exerting the utmost effort in supplication for himself, his spouse and children and his brother Muslims. At noontime, the imam delivers a speech to the people, reminding, advising and instructing them. Then he leads the pilgrims in the *thuhr* and *asr* prayer, joined and shortened, with one *adhan* and two *iqamahs* as the Prophet(SM) did. No other prayer is performed before or afterwards. Pilgrims must be careful on this blessed day to avoid committing any sin which could cause them to lose some of the great reward of this noble day and

Errors committed at 'Arafat

67. Following errors are normally committed at Arafat:

- a. Camping outside the boundaries of 'Arafat. Sitting outside the borders of Arafah, remaining there until the sun sets, and after that leaving for Muzdalifah. Whoever does that has not performed *Hajj*.
- b. Departing from 'Arafat before the sun has set. Leaving Arafah before the setting of the sun. This is not permissible as it is contrary to the practice of the Prophet(SM). Anyone who does so must return before sunset, otherwise he will have to slaughter an animal in ransom.
- c. Struggling through crowds in order to climb Mount 'Arafat (or what is known as *Jabal Ar-Rahmah*). There is no special blessing associated with *Jabal Ar-Rahmah* or climbing it, and much of what goes on there of pushing shoving and mixing between men and women is sinful.

- d. Making supplications facing Mount Arafat is not correct. The *Sunnah* of the Prophet(SM) is to face the *Qiblah* and supplicate.

MUZDALIFAH

General

68. After the sun has set on the 9th day of Dhul-Hijjah, The caravans of pilgrims begin moving, with the blessing of Allah, toward al-Mashar al-Haram in Muzdalifah to pray the maghrib and isha prayers joined and shortened, with one adhan and two iqamahs as soon as they arrive. They then spend the night there, remembering Allah, praising and thanking Him for His favor upon them when He enabled them to be present in Arafah. It is permissible for women, children the weak or ill and their caretakers to leave for Mina after midnight. After the pilgrim performs the fajr prayer, it is desirable for him to stand at al-Mashar al-haram (which is a hill in Muzdalifah) or any other part of Muzdalifah, face the Qiblah, praise Allah and supplicate as much as possible. Then he should leave before sunrise. On the way to Mina he/she picks up seven pebbles, slightly larger than a pea, for the rami (stoning) of the largest pillar (Jamratul-aqabah). The rest of the pebbles for rami are taken from Mina. The pilgrims then continue toward Mina while reciting the talbiyah, humble in their remembrance of Allah.

Staying the Night at Muzdalifah after returning from ‘Arafat

69. When the sun has set, one should proceed from ‘Arafat toward Muzdalifah in a peaceful and dignified manner, reciting the *Talbiyah*. Upon arrival at Muzdalifah, he should perform the *Maghrib* and ‘*Isha* prayers combined, shortening ‘*Isha* to two *Rak’ahs*. The pilgrim should stay at Muzdalifah the entire night until they have offered the *Fajr* prayer on the morning of the 10th of Thul-Hijjah.

Departing from Muzdalifah to Mina

70. One should pray the *Fajr* prayer as soon as its time begins (or as early as possible). Then the person should attempt to stand at *Al-Mash’ar Al-Haram* (The Sacred Site), which now has a mosque there in Muzdalifah to mark its location. There, he should stand facing the *Qiblah* and make as many supplications as possible with his hands raised, as was the practice of the Prophet(SM). If it is difficult for the person to reach the mosque due to overcrowding, it is acceptable for him to stand and supplicate from wherever he may be in Muzdalifah. Then, when it has become light out-side, the person should proceed from Muzdalifah to Mina, He should set out for Mina before the sun has risen.

Collecting Pebbles from Muzdalifah

71. In Muzdalifah, pick up only seven pebbles to throw at the Stone pillar of *Al-‘Aqabah*. The size of each pebble should be that of a chickpea. If one forgets, or for some other reason cannot get the pebbles from Muzdalifah, there is no harm in that, The pebbles may be picked up in Mina as well. The person should only collect seven pebbles on this day and not more. The pebbles for stoning on the other days can be picked up at Mina.

Errors committed in Muzdalifah

72. Following errors are normally committed at Muzdalifa:

- a. To start collecting pebbles to throw at the Stone pillars in Mina as soon as one arrives in Muzdalifah and prior to praying the *Maghrib* and ‘*Isha* prayers.

- b. Collecting all the pebbles at Muzdalifah for the next three days of stoning and washing them before throwing them.
- c. The passing of some people through Muzdalifah without spending the night there, while they have no valid excuse. Permission has been given to women who are weak, children and the old and feeble to leave Muzdalifah during the last half of the night before *Fajr*. However, those who are healthy and able, are not allowed to leave Muzdalifah before spending the entire night and praying *Fajr*.

10TH DAY OF THUL-HIJJAH- THE 'EID DAY

Arriving Back at Mina

73. When you arrive at Mina, do the following:

- a. At the Stone pillar if *'Aqabah* (this is the pillar nearest to Makkah, and the largest pillar). Throw the seven pebbles at the pillars, one after the other, saying "*Allahu Akbar*" with each throw.
- b. If you are required to sacrifice (for *Hajj At-Tamattu'* and *Qiran*), slaughter your sacrificial animal. You may eat some of its meat and distribute the major part of it to the needy. The person performing *Hajj Al-Ifrad* is not required to sacrifice an animal.
- c. Men should have their heads shaved or get their hair cut short women should only cut a fingertip's length of hair. With the completion of these three acts, the person should remove his *Ihram* clothes, as he is now released from all restrictions of *Ihram* except for sexual relations with his spouse.
- d. Perform *Tawaf Al-Ifadhah*. One should proceed towards Makkah and make *Tawaf* and *Sa'y*. If the person is performing *Hajj Al-Qiran* or *Ifrad*, and has already performed *Sa'y* with his first *Tawaf* upon arrival in Makkah, he is only obligated to perform *Tawaf Al-Ifadhah* without doing *Sa'y*. After completing *Tawaf Al-Ifadhah* and *Sa'y* all of the restrictions of *Ihram* are completely lifted including sexual relations with spouses.

Sequence of Hajj Duties on the 10 th of Thul-Hijjah

74. The sequence of the above mentioned four duties is not an important factor. The Prophet(SM) was asked about every possible sequence and whether it was correct, and he approved all of them. It is best to do these duties in the sequence described above but there is no harm at all in doing them in whatever sequence one prefers.

Sacrifice for Tamattu' and Qiran

75. A sacrifice of one sheep is required from every pilgrim who chooses the *Tamattu* or the *Qiran* methods of pilgrimage. Also, seven people may share in the sacrifice of one cow or camel. If one is not able to perform the sacrifice, he should fast three days during the pilgrimage and seven more days after returning home, i . e. ten days in all. This fasting compensates for the sacrifice and it is acceptable only from one who cannot afford the sacrifice.

Sacrifice as Compensation for Missed Duties

76. If one missed any duty of pilgrimage, he can compensate for that omission by sacrificing a sheep in the *Haram* area. The *Haram* area includes Makkah, Mina and all the sacred areas surrounding Makkah.

Release from Ihram

77. The pilgrim comes out of the state of Ihram with the shaving of his head, or with trimming or cutting of the hair. After *Tawaf Al-Ifadhah* the prohibition of sexual relations is also lifted and the person returns to his normal state as before assuming *Ihram*.

11 TH, 12TH AND 13TH DAYS OF THUL-HIJJAH **- DAYS OF AT-TASHRIQ**

Staying the Night at Mina

78. After performing the *Tawaf Al-Ifadhah*, return to Mina and spend three nights there. It is however, permissible to spend only two nights in Mina instead of three. It is also recommended to visit the *Ka 'bah* during these days.

Throwing pebbles at the Three Jamarat

79. At any time after noon (*Zawal*) of each of the two or three days at Mina, one should stone each of the three pillars. The small pillar should be stoned first, followed by the medium sized pillar and then the last, large pillar (*Al- Aqabah*), Throw seven pebbles, one by one, at each of these pillars, saying "Allahu Akbar" with each throw. After stoning the first small pillar the person should advance forward to the right of the pillar while facing the *Qiblah* and make supplications as much as possible, Then, after stoning the second pillar, the person should advance to the left of the pillar and stand supplicating while facing the *Qiblah*. After stoning the last pillar and stand supplicating while facing the *qiblah* After stoning the last pillar of *Aqabah*, one should not make any supplications.

Erros Committed while Throwing Pebbles

80. Following errors are normally committed:

- a. Throwing under the impression that one is actually stoning devils Hence, some people stone the pillars with rage and force that is accompanied by cursing and harsh language directed at the pillars. However, the throwing of the pebbles has been prescribed merely as a means of remembering Allah.
- b. Throwing huge stones, shoes, pieces of wood, or umbrellas while uttering some abusive words in an angry mood . All of this is exaggeration in the religion which the Prophet(SM) forbade.
- c. Crowding, shoving, pushing and fighting in order to throw the stones .The correct procedure is to be gentle and seek to stone the pillars without harming others as much as possible. Those who lock arms in big groups while shoving their way through the crowd are committing a grave sin, Many people are badly injured due to such ignorance.
- d. Throwing all the pebbles at one time, The scholars have ruled that whoever does this it is counted as having thrown once only and not seven times as legislated.

- e. Appointing someone else to throw the pebbles on one's behalf while one is capable of doing so himself .
- f. Washing the pebbles before throwing them and throwing used pebbles that have already been thrown by someone else.

Ayaam At-Tashreeq

81. These days begin with the eve of the 11th of Dhul-Hijjah. After performing tawaf al-ifadhah on the Day of Sacrificing (the 10th) , the pilgrim should return to Mina to spend the nights that precede the three days of tashreeq, or at least two of the nights. for those who plane to leave after two days . This is in accordance with the words of Allah, the Exalted.

“And remember Allah during [specific] numbered days. Then whoever hastens [his departure] in two days. There is no sin upon him; and whoever delays [until the third] there is no sin upon him, for him who fears Allah, and fear Allah and know that unto Him you will be returned.”(2:203)

82. During these three days one should

- a. Stone the three pillars after the decline of the sun from its meridian on each of the days he is staying in Mina.
- b. Say, “Allahu akbar” with each pebble thrown.
- c. Mention and praise Allah often and supplicate abundently.
- d. Remain calm and serene.
- e. Avoid pushing, quarreling and disputing.

83. It is a sunnah act for the pilgrim to stand following the stoning of each of the small and medium pillars, face the Qiblah, raise his hands and supplicate with any duaa that comes to mind. Without troubling anybody, or without body pushing. *However, after the stoning of the large pillar (Jamratul-aqabah) he should not stop and supplicate.*

84. Whoever intends to hasten his departure after two days should stone the three pillars soon. Then he should leave Mina before sunset. If the sun sets and he is still in Mina, he should remain and spend a third night there, performing rami the following day (If he has prepared to leave but is delayed).

Departure from Mina to Makkah

85. The rule is that one must leave Mina and be out of its precincts before sunset. if one is leaving after two days of stoning If the sun has set while a person is still in Mina, than he should also stay that night and do the stoning the following day (on the 13th)

THE FAREWELL TAWAF

86. After leaving Mina, having completed all the pillars and requirements of hajj, the pilgrims return to Makkah for a final tawaf around the kabah. The farewell (tawaf al-wada) should be the final rite at the Sacred House, in compliance with the order the Prophet(SM),

“Let no one of you leave until his last rite is at the House”.

Tawaf al-wada is the last requirement of Hajj, which is performed by the pilgrim immediately before traveling to his home country. *No one is excused from the farewell tawaf except menstruating and postpartum women.*

Errors committed in Tawaf Al-Wada

87. After performing *Tawaf Al-Wada* some people walk backwards facing the *Ka'bah* as they exit from the Sacred Mosque under the impression that this is a veneration of the Sacred Mosque. This is incorrect. Again after finishing the Farewell *Tawaf* some people halt at the door of *Al-Masjid Al-Haram* and face the *Ka'bah* to make final supplications. This is also a baseless practice.

LEAVING MAKKAH- THE RETURN TO HOME

Supplication on Returning from Hajj

88. Say ‘‘*Allahu akbar*’’ (Allah is Most great) three times and then say the following thikr:

‘‘La ilaha illallahu wahdahu la sharika lahu, la hul-mulku wa la hul-hamdu wa Huwa ala kulli shay in Qadeer. Ayibuna, ta ibuna abiduna sajiduna li – Rabbina hamiduna .Sadaqallahu wa’dahu, wa nasara ‘abdahu wa – hazamal-ahzaba wahdahu.’’

(Meaning; ‘‘None has the right to be worshipped but Allah, He is alone and has no partner To Him is the sovereignty and to Him belongs all the praise, and He has power over all things, We are returning with repentance, worshipping, prostration and praising our Lord. He fulfilled His promise, and aided His servant and defeated the clans (of disbelievers) by Himself.

MISCELLANEOUS ISSUES CONCERNING HAJJ

Performing Hajj on Behalf of Another Person

89. Performing *Hajj* of *Umrah* on behalf of another person who is not capable of performing it is allowed, as the Prophet(SM) permitted it.

Hajj on behalf of the Deceased

90. If a person dies before he offers the *Hajj* when the conditions of ability had been met during his lifetime than someone else may perform *Hajj* on his behalf.

Hajj for Oneself First

91. If one intends to perform *Hajj* on behalf of another person, he must first perform *Hajj* for himself if he has not already done so, If he has already performed *Hajj* for himself then it is perfectly permissible for him to carry out the vowed *Hajj* on behalf of another person. This is based on the Prophet(SM) telling a man who had vowed to perform *Hajj* for another person:

‘‘Perform Hajj for yourself first, then perform it (the next year) on behalf of (so-and-so) .’’ (Abu Dawud and Ibn Majah)

The Hajj of Minors (Children)

92. A child under the age of puberty may perform *Hajj* and his parent or guardian who takes him will also be rewarded for that *Hajj*. However, *Hajj* is not obligatory upon a child. Therefore, when he reaches the age of puberty and *Hajj* becomes an obligation upon him, he is not considered to have fulfilled it, because when he performed the *Hajj*, he was very young (under the required age).

Trading and Business during Hajj

93. Doing business during Hajj is lawful as Allah says:

"There is no harm for you if you seek of the bounty of your Lord (during Hajj, by trading etc.)" (2:198)

If Prevented from Completiong Hajj

94. Allah says:

"But if you are prevented (from completing it i.e. Hajj or Umrah) sacrifice a Hadyi (i.e, a sheep, a cow or a camel) such as you can afford. And do not shave your heads until the offering reaches the place of sacrifice " (2,196)

If Hajj and Umrah are Interrupted

95. If a person's *Hajj* is interrupted (i.e he breaks one of the regulations of the *Ihram* with a valid excuse) he must compensate for violating the rules of *Ihram* by sacrificing a sheep in the *Haram* area (i.e Makkah of Mina) and distributing it to the poor. He is not allowed to partake of the meat of that sacrifice.

THE PILLARS AND REQUIREMENTS OF HAJJ

96. **Pillars of Hajj.**

- a. Ihram
- b. Standing (staying) at Arafah
- c. Tawaf al-ifad hah
- d. Sai

[Note: If one neglects a pillar his hajj is incomplete]

97. **Requirements of Hajj. (7)**

- a. Assuming ihram from the meeqat
- b. Staying in Arafah until the sun has set
- c. Staying in Muzdalifah
- d. Staying in Mina on the nights preceding days of tashreeq
- e. Stoning the pillars (rami)

- f. Shaving or cutting the hair
- g. The farewell tawaf (al-wada)

[Note: If one neglects a requirement he must compensate for it with a ransom (fidyah) an animal sacrificed in Makkah]

ZIYARAH (VISITING THE PROPHET(SM)'S MOSQUE)

98. Visiting the Prophet(SM)'s Mosque in Al Madinah is a *Sunnah* (recommended and encouraged act). It is neither obligatory nor part of the duties of *Hajj* or *Umrah* Upon arrival at the Prophet(SM)'s Mosque, enter with your right foot first, mentioning the Name of Allah. and invoking blessings of His Prophet(SM) and asking Allah to open the gates of His Mercy for you. The recommended words for entering any mosque including the Prophet(SM)'s Mosque, are:

*"A uthu billahil Athim wa-waj –hihil-karim wa sultanihil qadim,minash-Shaytanir-rajim
Allahum maftah li abwaba rahmatika"*

(Meaning: I seek refuge with Allah the Almighty and with His Most Noble Face and His Eternal power against the accursed Satan. O Allah Open for me the doors of Your mercy)

99. Perform two *Rak'ahs* of prayer "greeting of the mosque" (*Tahiyyatul-Masjid*) after entering the mosque, this prayer should be offered preferably in the Rawdhah area (an area between the Prophet(SM)'s grave and the pulpit of the mosque) or anywhere else in the Mosque.

100. Then go to the grave of the Prophet(SM) and standing in front of it while facing it, say in a respectful and silent voice.

"Assalamu alayka ayyuhan nabiyyu wa rahmatullahi wa barakatuhu."
(Meaning, Peace be on you O Prophet(SM), and the mercy and blessings of Allah.)

101. Then supplicate for the blessings of Allah on him. There is no harm if you add:

*"Allahumma atihil-wasilata wal fadilha wab ath hul maqamal- mahmidallathi wa
as-tahu Allahum-majzihi an ummatihi afdhal al- jaza".*

(Meaning: O Allah ! Give him the right of intercession and the favor, and raise him to the praiseworthy station which you promised him. O Allah Reward him on behalf of his *Ummah* (people, followers) with the best of rewards.)

102. Then move a little to the right and stand before the grave of Abu Bakr. Greet him and supplicate Allah to bestow His mercy and forgiveness on him. Again move a little to the right to stand before the grave of ' Umar, and greet him and make supplication for him.

A DESCRIPTION OF THE VISIT TO THE PROPHET(SM)'S MASJID

103. Madinah is the place to which the Prophet(SM) emigrated and where he settled. Within it is the noble Prophet(SM)'s Masjid. It is among the three that one may travel to visit, as the Prophet(SM) said, "One should not make a journey except to three masjids: *al-Masjid al-Haram, this,my masjid, al-Masjid al-Aqsa*".

104. Although visiting the Prophet(SM)'s Masjid is not among the requirements of Hajj, it is lawful and desirable at any time throughout the year. When Allah has enabled a person to come to the land of al-haramain (the two sacred mosques), it is a recommended practice for him to go to al-Madinah al-Munawwarah to pray in the Prophet(SM)'s Masjid and then offer greetings of salam to the Messenger of Allah. According to hadith, "prayers anywhere Masjid is better than a thousand prayers anywhere else except al-Masjid al-haram. *for a prayer in al-Masjid al-haram is worth 100 thousand prayers*".

105. When the visitor comes to the Prophet(SM)'s Masjid, He/she enters with the right foot, saying,

"Bismillah, was-salatu was-salamu ala rasulillah."

(In the name of Allah, and blessings and peace be upon the Messenger of Allah.)

"Audhu billahil-atheemi wa bi wajihil-kareemi wa sultanihil-qadeemi minash-shaytanir-rajeem.....Allahumma aftah lee abwaba rahmatik."

(I seek refuge in Allah, the supreme, and in His noble countenance and His eternal authority from satan, the accursed... O Allah, open for me the gates of your mercy.)

This is the correct supplication to be said upon entering any masjid. (Narrated by Abu Dawud-saheeh)

106. After entering: One should immediately pray two rakahs for tahiyyatul-masjid, preferably in the Rawdhah if possible. Otherwise, he should pray in any part of the masjid. Then he may go to the grave of the Prophet(SM) and stand facing it. He greets him by saying:

"As-salamu alauhan-nabiyyu wa rahmatullahi wa barakatuh".

(Peace be upon you, O Prophet(SM) and the mercy of Allah and His blessings.)

One may also supplicate with a dua such as:

"Allahumma atihil-wasilata wal-fadholata wabathhul-maqamal-mahmudalladhi waadtah. Allahummajzihi an ummatihi af ? alal-jaza."

(O Allah, give him the right of intercession and the highest rank and resurrect him to the honored station that You promised him. O Allah, compensate him for [service to] his ummah with the best reward)

107. Then he steps slightly to the right to stand before the grave of Abu Bakr as-sidiq where he greets him with salam and supplicates, asking for him Allah's mercy, forgiveness and approval. Then he steps further to the right to stand before the grave of Umar bin al-Khattab, greeting him with salam and supplicating, asking for him Allah's mercy forgiveness and approval.

108. **Errors.** It is noticed that some visitors to the Prophet(SM)'s Masjid commit errors which are considered among the blame-worthy innovations (bidah) that have no basis in the religion and were never practiced by the sahabah, may Allah be pleased with them, Among these errors are:

a. Wiping the hands over the grill of the room containing the grave and other parts of the Masjid.

- b. Facing the grave during supplication.
- c. The correct way is to face the Qiblah when supplicating.

109. It is sunnah for the visitor to visit the graveyard of al-Baqee, which contains the graves of many sahabah, among them that of the third caliph, Uthman bin Affan.

110. Visit the graves of the martyrs of Uhud, among whom is Hamzah bin Abdul-Muttalib – may Allah be pleased with all of them. There, the visitor greets them and supplicates for them, The Prophet(SM) taught his companions when visiting graves to say :

“As-salamu alaykum ahlad –diyari min al-mu’mineena wal-muslimeena wa inna in sha’ Allahu bikum lahiqun.Nasal Allaha lana wa lakim al-afiyah”

(Peace be upon you, people of the graveyard from the believers and the Muslims, and we, if Allah wills, will be joining you. We ask of Allah for us and you well-being.) (Narrated by Muslim)

111. It is also the sunnah, While the visitor is in Madinah, to go, after making wudhu, to the Quba’ Masjid, the first masjid built in Islam, in order to pray there. Allah’s Messenger * did so and encouraged it. Sahl bib Hunayf, reported that the Prophet(SM) said,

“Anyone who purifies himself in his house, then comes to Quba’ Masjid and performs a prayer will have the reward of an Umrah.” (Narrated by Ibn Majah-saheeh). “And Ibn Umar reported that the Prophet(SM) used to go to the Quba’ Masjid both riding and walking, and would pray in it two rakahs”. (Al-Bukhari and Muslim)

Other than the aforementioned, there are no other Masjids or places recommended to visit in Madinah. So one should not burden himself with trying to get around to different places when there is no reward in it.

CONCLUSIONS

112. **Dear Pilgrim, It is commendable** that you are very careful to guard your Hajj from being blemished by sexual pursuits, defiance, disputing or sins. Also that your Hajj be done according to the Book of Allah and the Sunnah of His Prophet(SM), Muhammad(SM), as completely and perfectly as possible in order to obtain the great reward: forgiveness of sins, expiation of misdeeds, and high degrees in Paradise, by the favor and mercy of Allah. For that is what is called the Hajj mabrur (accepted Hajj).

Abu Hurayrah reported that the Messenger of Allah said, “From one Umrah to the next is an expiation of what occurred between them, and the accepted Hajj has no reward except Paradise.” (Al-Bukhari and Muslim)

113. The accepted Hajj whose reward is Paradise is one in which the obligations were fulfilled and was performed completely, free from sins and full of good deeds. The fiqh scholars have said that it is one during which Allah was not disobeyed. So we appeal to your believing soul to adhere well to the Book of Almighty Allah to follow the pattern of His chosen Messenger, and to be an example to those around you in your dealings with your brother pilgrims. Thus, your Hajj will be accepted, in-sha’s-Allah, and your effort appreciated. And you will return to your family as the day your mother gave birth to you, purified and with sins forgiven.

114. When you return to your land, noble pilgrim, Whenever your soul invites you to disobey Allah, the Mighty and Majestic, Remember the day you circled the Ka'bah and walked between as –safa and al-Marwah... Remember the day you stood in Arafat with hands raised in hope and expectation of Allah's mercy, pardon and forgiveness... For that will help you to avoid committing sins and transgressions. We ask Allah for everyone an accepted Hajj. He is able to do all things. And may Allah bless our Prophet(SM), Muhammad(SM) and all of his family and companions.